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nevertheless, "in losing oneself in the depths of time, we can conceive the Negro, born the first, giving birth successively to the Australoid with frizzled hair, to one of the forms of the Brown stock with straight or wavy hair, and finally to the white European." Probably his actual opinion is to be gathered from his final statement when comparing the order of the Primates to a tree, that the Lemurians are its roots giving birth to several stems, of which one is that of the monkey, from which branched the anthropoids, and another, whose point of contact with the first is unknown, gives the actual human branch, which runs parallel to that of the anthropoids without being connected with it, and goes beyond it.

As to the future of the human race, Dr. Topinard affirms that the volume of the brain will notably increase, that dolichocephaly will give place to a universal brachycephaly, and that the cellules of the brain will be perfected in quality. As the human brain is being thus perfected, the animals nearest to the human type will disappear, and then man will really think himself the centre round which the universe gravitates, the sovereign for whom nature has been created. But even then the anatomist will bring him to himself by uttering the words of Broca, "*Memento te animalium esse.*" This work, which forms volume seventy-three of the International Scientific Library, is sure to be widely read, and it will be indispensable to the student of anthropology, who will find in it all the information he requires on the methods of the science.

Ω.

DIE URHEIMATH DER INDOGERMANEN UND DAS EUROPÄISCHE ZAHLSYSTEM. By *Johannes Schmidt*. Berlin, 1890. Pp. 56.

This essay is an important contribution to the problem of the place of origin of the Indo-Germanic languages. The author is confident that while nothing certain was known before, he has established at least one fact which will give us a clue to the solution of the problem. This fact is the interference of the duodecimal system with the decimal system. The former is of Babylonian origin, but its effects are noticeable upon almost all the Aryan tongues. The duodecimal system is not original with the Goths or with any of the Teutons, which can be proved by the fact that 60 or a *Schock* was a round number, but not twelve, the etymology of twelve (*two-lif*) being two above a *lif*, which latter means a certain set. Thus when the Gothic hundred as a rule meant 120, when for a long time they distinguished between great hundreds (i. e. 120) and small hundreds (i. e. 100), this was due to foreign influence. For if twelve had been the basis of their number system, a *lif* would have meant twelve and the numerical arrangement would have progressed not in 10 x 12 but consistently in 12 x 12 or 144. Everything points to the supposition that the Babylonian *sossos* is still preserved in the German *Schock* (60). Accordingly, says Schmidt, the Europeans must have been exposed to a strong influence of the sexagesimal system; they must have been nearer to the centre of Babylonian civilisation than are the valleys of the Indus and the Eastern Iran. Professor Schmidt

considers Penka as refuted and also all those who regard Europe as the home of Indo-Germans.

We have to add that the eminent philologist when discussing the problem of the cradle of the Indo-Germanic languages does not touch upon the other problem of the home of the Aryans, the latter being mainly an anthropological question. Schmidt says (p. 13): "I do not intend to enter into the problematic domain of anthropology. The original race-characters of the Indo-Germanic nations, their causes and the home in which they were moulded, also the physical conditions and mixtures of the races which speak our languages, undoubtedly can be treated with success only by the representatives of physical anthropology. But exactly so the problem of the cradle of the original Indo-Germanic speech and the evolution of its several languages, as they are known in history, can be solved only by philologists."

This is very true. Perhaps we shall approach the subject with better success if we learn to distinguish between the anthropological problem of the origin of the Aryan race and the philological one of the origin of the Aryan languages. A European origin of the one might not exclude an Asiatic origin of the other, and it still remains possible, that European Aryans when migrating south and east developed through their intercourse with semitic and other races the beginning of a civilisation which powerfully affected all the Aryans, since there is ample evidence that even in olden times a lively commerce took place between them. When Prussian amber is found in Pelasgian graves, why should not the sexagesimal system of the wealthy nations of the south have spread over northern countries? κρς.

LEHRBUCH DER HISTORISCH-KRITISCHEN EINLEITUNG IN DAS NEUE TESTAMENT

By *Heinrich Julius Holtzmann*. Dritte verbesserte und vermehrte Auflage.

Freiburg, i. B.: J. C. B. Mohr. 1892. Pp. 508. Price, 9 M.

It has been said that the scientific purpose of an academical text-book should be to educate the student to scientific independence, and its practical purpose to make it available for the adherents of all parties and denominations; and these two purposes are the surer attained the less the author represents his own conception as that which alone can be justified. This is the principle according to which Professor Holtzmann's *Lehrbuch* has been written. That he has fully attained his aim, will not be doubted by those who know his previous and painstaking labors, in which he proves himself as a theologian fully imbued with the spirit of science and scientific critique.

The first edition of this work appeared in 1885, the second in 1886, and the present and third edition can make the just claim of being carefully revised and perfected in every respect, so that it is to be regarded as a comprehensive, concise, and clear review of the critical materials of the New Testament. There is no doubt that the work as it now stands will remain the best book for reference of its kind.